

THE MAR THOMA SYRIAN LITURGY

A TRANSLATION INTO ENGLISH

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A FOREWORD BY

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FOREWORD

The core of any Christian Liturgy is the combination of word and action—ritual and ceremonial—which accompanies the consecration of the bread and wine into the media for Communion between God and man. Liturgies may be rich or severe, simple or elaborate, adequate or inadequate expressions of the beliefs involved, but the day has passed when serious minded liturgical scholars would presume to say that God, the only true Consecrator, was bound by the verbal formulae involved. The object of words is to clarify in the mind of the worshipper both the nature of the God to whom he prays and the exact quality of the blessing for which he asks. Liturgies, as well as the Christians they serve, must work on the assumption that God knows every need before any request is made, and that the mandate to “seek first the kingdom of God and his righteousness” is always applicable. Thus any liturgy must be first and foremost an attempt to effect and make manifest the fruits of the kingdom within that portion of God’s family it is designed to serve. The object of all ceremonial is to make explicit the actions implicit in the words; thus the officiant may face the people if an address to them is in progress, or he may make some form of upward gesture if he is calling upon them to lift up their hearts. Ceremonial is often as effective as words, or, on occasion, even more so, but it can never rightly be regarded as essential. The only essentials for the Liturgy are God, bread and wine, Christ’s family assembled together to give thanks; and someone who can rightly and with an authority not his own speak to and for both God and man.

If the Mar Thoma Liturgy be considered from this point of view, it will be recognized as a rich Eastern Rite of a more primitive form than those now used under the names of St. John Chrysostom and St. Basil. Where the Rite differs from that of St. James, for example, it is largely in the interests of evangelical piety.

Those who have joined in the worship of the Mar Thoma Church will miss a rubrication adequate to the mysterious beauty of the Service as actually conducted. However, even adequate

rubrication cannot convey the spirit of a liturgy. What rubrics, for example, could convey the sound of a Russian choir chanting the Respond of Easer?

Liturgies are composed for use by living people, people with backgrounds of their own, and loyalties which bind them together. If this translation proves of sufficient interest to make one person wish to see this particular liturgy in action, then the translator's hours of devoted work shall have accomplished his purpose. This translation is a most welcome addition to the liturgical and devotional treasures available to the English-reading Christian.

Edward N. West

The Cathedral of
St. John the Divine Cathedral Heights,
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INTRODUCTORY NOTE ON MUSIC

The music of the Mar Thoma Syrian Liturgy, as sung by Mr. Chacko, is single line melody without accompaniment. In these particular selections the rhythm displays strong duple character, emphasized by notes which are carefully held one, two and four units with the division of the unit being in groups of two. Other groupings are found. The first hymn is basically in triple meter and creates a sharp contrast to the others used here.

The basis for this presentation is the whole and half step arrangement of scales common to the Church Modes and the Major and Minor Scale system. The range varies from three notes to nine with all but one piece using less than an octave. In many of the selections there is a strong emphasis on three notes in stepwise succession (trichord) usually found in the middle of the range. These three notes utilize the different possible ways of arranging the trichords: whole step and whole step, whole step and half step, half step and whole step. If our Western ears expected to find quarter tones and pentatonic scales, they were surprised. To be sure there are delicate shadings of pitch, suggestive of temperaments different from ours; but characteristic sounds of pentatonic music are not present.

The setting of text is mainly syllabic with melismatic development limited to not more than three or four notes. Chanting on a reciting tone, as in Gregorian Chant, is very infrequent; repetitions do not exceed four times as a rule. The measured rhythm of the setting of the text is also distinctly in contrast to the setting of plain chant, where the free rhythm is such an integral part of its presentation.

The opening hymn, "Praise, Praise, Lord Jesus," is in triple rhythm and sung in a fast tempo. Its range is a perfect fifth from B^b to F with E^b as the only other accidental; C is the final note.

The introit is sung in a stately tone by the Priest and the Reader, sometimes joined by the congregation, to the text "Even as Thou Accepted the Offering of Aaron, Accept Thou this Service." Only three notes covering a minor third from E^b to G^b are used with E^b as the final tone.

The next piece, "St. Paul, the Blessed Apostle, says..." is in a faster tempo, declaiming the curse on heretics and blessing those

who hold to the "Lord's doctrine". Its range is a perfect fifth from A to E with C \sharp as the only accidental and with D as the concluding note.

Following the reading of the Gospel appointed for the day, the congregation joins in singing a canticle praising God for the gift of the Gospel, "God's Gospel is Inestimable." The six lines of this setting use the notes: A \flat B \flat C D \flat E \flat , but at the very end D \flat is treated as C \sharp and the piece ends C \sharp D C \sharp B.

When the Priest kneels at the altar in meditation at the beginning of the Kiss of Peace, the congregation sings, "Lord, Thy Servants Knock at Thy Door." This piece uses the same range (a minor third) as the Introit; the pitches are C D E \flat with C as final. As a prayer it is sung more slowly.

The next canticle, usually sung by the Reader and the congregation responsively "O Thou Merciful One," is in two stanzas, the second being sung one half step higher than the first. The range is a minor sixth: whole step, half step, whole step, whole step, half step with the final being the third note from the lowest sound.

The Lord's prayer uses the range of a perfect fifth from G to D without accidentals. The lowest note, G, is used but once, and final note is A.

Now follow two canticles: "In order that We may Become the Children of God" and "O Lord Show Mercy", the first sung by the Priest and the congregation as the communicants come forward and kneel at the altar rails and the second following immediately and sung responsively also by the Priest and the congregation. The range is again a perfect fifth from A to E with C \sharp as the one accidental and B as the final.

Four hymns are now included. The first two are also sung while the elements are being administered; the first in a slow tempo with the range of a seventh from E to D, using B \flat as the only accidental and F as the final; the second is faster with one note less in range: G \sharp to E with C \sharp as an additional alteration and A as final. A third hymn, "Son of God who willingly hung Himself on the Accursed Tree, is same in tempo as the second and same in range using D to B (F \sharp and G \sharp accidentals) with E as final. The fourth hymn is one of dismissal, faster in tempo and widest in range, a ninth from G to A \flat (A \flat B \flat D \flat E \flat G \flat as accidentals), with A \flat as final.

TRANSLATOR'S PREFACE

The Psalmist, in a Paean of Praise in Psalm 95, depicts something of that spontaneous and irrepressible element of joy which holds the key to true worship: "Come, let us sing unto the Lord"—just for its own sake.

To the extent the human mind is aided in transporting itself to those lofty planes in which worship becomes the dominant **impulse, orders** of public worship justify themselves. Such orders range from planned silence to systematised liturgies.

Ancient, episcopal, **autonomous and evangelical**, the Mar Thoma Syrian Church of Malabar (Syrian because of the use of Syriac in its liturgy for centuries) is unique as the only Orthodox Church with a "Reformed Tradition". It is orthodox in its emphasis on ritual and the awe-inspiring Majesty of God instilling a tremendous **impulse to worship**; it is "Reformed" in its doctrinal emphasis and in its liturgical exercises being shared between the Priest and the People and also in fostering the direct prayer of the individual to God, symbolised in the silent intercession immediately before the administration of the Elements.

In this translation of the Liturgy of the Mar Thoma Syrian Church, published in 1954 with a preface by the Metropolitan, an effort **has been made** to preserve the nice tones and undertones, which are distinctively Eastern in their setting, for the felicitous understanding and appreciation of the English reader.

Thooaba is the preliminary preparation, usually by the priest alone in the chancel although the congregation may join in it. In the second part of **Thooaba** the celebrant vests himself, putting on each part of the vestments with a special prayer.

Ante-Communion begins with the drawing of the curtain in the chancel, behind which is conducted **Thooaba**. The Priest puts incense into the thurible and censers the altar commencing the Order of Public Worship with the prayer: "O Lord Jesus Christ, who didst take human form from Mary and wast baptised of John, grant us Thy grace."

Burning incense is a practice in the Eastern Churches, in line with the Biblical Tradition of Levitical Priesthood. It has only a symbolic value.

The Nicene Creed marks the separation between the ante-Communion and the Communion: these are also called the Mass of the Catechumen and the Mass of the Faithful respectively.

The Kiss of Peace is the first of the five parts of the Communion. It may be looked upon as a beautiful dramatisation of the declaration: "Ye that are in charity and love with your neighbours."

The Consecration commences by the Priest urging that "our hearts, our thoughts, and our inner beings" be fixed on God. "Inner being" is only an approximate rendering of the sense in the original which refers to the subconscious and the unconscious parts of the mind. With the entire personality being uplifted in devotional communion, the whole congregation joins in the song of the angels and archangels: "Holy, Holy, Holy. followed by the words of institution.

The Epiclesis or invocation of the Holy Spirit is a feature peculiar to the Eastern liturgies.

Thubaden—the great Intercession—is the third part of the Communion Service. With the Prayer for the Holy Spirit to sanctify the bread and wine, the Communion service reaches its culmination. But the Church is in the World, and so she is commanded to intercede for people of all sorts and conditions. There are six prayers and six meditations by the Priest and six prayers by the Reader which are offered on behalf of the People.

The Fraction constitutes the fourth part of the Communion service. The declaration while administering the Elements is the expression of the doctrinal position: "It is the Word of God which gives value to the sacrament; Faith does not create anything; Faith is necessary to apprehend and appropriate the benefits of the sacrament." (Preface to the Liturgy published in 1954, page xiii).

The Thanksgiving, the post Communion service, concludes the Liturgy. It is pointed out that the last response of the People: "May the Lord... aid us through your prayer" does NOT connote any idea of Mediatorial Priesthood. It is only a response to the request of the Priest for the prayers of the congregation: "Go, ye... and pray that I...receive mercy and succour through your prayer."

The role of the Reader, which is usually taken by laymen, is indicative of the participation of the laity in the sacraments of the Church. The Reader, it may be pointed out, censes the sanctuary

and reads the Epistle, prerogatives associated with the ordained clergy in certain churches.

The reader would notice the large extent of the participation of the congregation in the Communion service.

The translator wishes to express his deep gratefulness to the Rev. Canon N. West for his very patient study of the manuscript and valuable suggestions as well as for his fine foreword; to Mr. David S. York for his careful scrutiny of the structure and spirit of a music which manages to elude his piano and peep out from in between the 'crevices' of the keys, for his hopeful indication of the possibility of transcribing the melodic outlines on the Western musical system, as well as for his excellent introduction; and to the Rev. C. E. Abraham of Serampore for his meticulous care in handling the translation which has enabled the uncovering of certain subtleties that have greatly aided this rendering into English to be truer to the original.

The Order of Public Worship

The Priest puts incense into the thurible and censes the altar

Canticle :— “ Aharon anacha dhoopam pol sushroosha kaikolka ”--Even as Thou accepted the offering of Aaron, accept Thou this Service :—

The Priest turns to the People

Priest : O lord Jesus Christ, who didst take human form from Mary and wast baptised of John, grant us Thy grace.

Priest : and the people together: O Lord our King, the Only-Begotten Son and Word of our Heavenly Father, we would magnify Thee. O Thou who art Immortal, and who by Thy grace and for the sake of the life and salvation of all man-kind, wast incarnate of the holy Virgin Mary and didst become Son of Man without loss of Thy Divinity, and wast crucified for us: Who by Thy death trampled our death, One in the Holy Trinity, worshipped and glorified identically with the Father and Holy Spirit have mercy upon us.

Priest : Holy art Thou O God

People: Holy art Thou O Mighty One

Priest : Holy art Thou O Immortal One

People: Our Lord Jesus, who wast crucified + for us, have mercy upon us.

The Trisagion is repeated three times.

Priest : Kyrie-eleison

People: Kyrie-eleison

Repeated three times

Canticle :— * “ Paulose sleeha bhagyavan. cholleedunnu ”—
St, Paul the Blessed Apostle says—

Reader: * Lo! St. Paul the Blessed Apostle says :

If anyone preaches any Gospel other than what we preached to you, even if he be an angel from Heaven, let him be accursed of the Church. Behold, diverse teachings spring forth from all corners; but he who begins and ends in God's doctrine, he is blessed.

Priest : O Lord God, accept the prayers and supplication which we offer in Thy presence at this time—Our Lord and our God, make us worthy to observe for ever, Thy commandments and those of Thy holy Apostles and of the Apostle Paul, builder and architect of Thy Church.

* In the absence of an ordained Deacon.

The Reader standing at the Southern side of the chancel, turns to the congregation facing west.

Reader : From the epistle of the Apostle...to..., beginning at the...verse of the chapter—

People : Praise be to the Lord of the Apostles O Lord give us Thy grace to discern Thy Word.

Reader : (Concluding the reading of the epistle) Halleluia. Offer unto the Lord the sacrifices of praise. Enter His Holy Temple with oblations and worship Him in the beauty of holiness. Halleluia.

Priest : (Prayer before reading the Gospel) O Lord God grant us freely the knowledge of Thy divine Word. Fill us with assurance of Thy Holy Gospel, the bliss of Thy divine wisdom and the gift of Thy Holy Spirit. Give us grace to observe Thy commandments joyfully and to fulfil Thy Holy Will completely. Make us always worthy of Thy grace and mercies: both now and ever, ages unto the ages, Amen.

Reader : Brethren, let us with order, reverence and holy fear, listen to the life-giving Word of the Holy Gospel of our Lord Jesus Christ.

The Priest puts incense into the thurible; and, turning to the west says.

Priest : Peace be with you.

People : And with thy spirit.

Priest : The life-giving Gospel of our Lord Jesus Christ, proclaiming life and salvation to the world, as recorded by the Evangelist/Apostle.

People : Blessed is He that is coming. Praise be to the Father who sent Him for our salvation. May His mercies be upon us all for ever.

Priest : During the days of our God and Saviour Jesus Christ who wast incarnate of the holy Virgin Mary, and Who is the Word of Life, it happened thus—

Priest : So we believe with joy.

The Priest reads the Gospel appointed for the day

Priest : Peace be with you.

People : Praise be to Thee, O Lord, who hast given us the Gospel which enlightens the world that we may come closer to Thee. Make us worthy to glorify Thee through the Word of life which we have now heard from Thy Gospel.

*Canticle :— “ Deivathin suvisesham vilamathiyathullathu ”
—God’s Gospel is inestimable—*

Reader : Lord bless us. Let us stand in reverence before the Lord (Barekmore, Stowmen Kalos..)

People : Kyrie eleison (Lord have mercy)

Priest : (Meditation) Praise, glory and blessing be to our Lord Jesus Christ for the gift of His Word of Life, to the Father who sent Him for our salvation, and to the Holy Spirit who is the Life that quickeneth us.

PRUMION

Priest : Let us beseech the Lord for His mercy and grace.

People : O Lord who blessest, aid us with Thy blessing.

Priest : May we be made worthy ceaselessly to offer praise and glory, laud and honour and ascription of all excellence unto Thee.

Unto Him who pardoneth trespasses, forgiveth sins, sanctifieth the unholy, accepteth the repentant, delighteth in the return of the sinner, and is anxious for the redemption of debtors, and who hath said : Call and I shall answer; knock and I will open and extend my arm to you and forgive your sins and trespasses—Unto Him be ascribed praise and honour and worship, which is most meet at this time of the hallowing of the divine offering of praise, and most meet all the days of our life. Amen.

The Priest puts incense into the thurible.

Priest : Let us beseech of the Lord His grace and mercies.

People : O Lord who blessest, aid us with Thy blessing.

Priest : O Lord Justifier, Sanctifier and Forgiver, who blottest out our transgressions, in Thy loving kindness do Thou blot out my innumerable sins and those of Thy faithful people. O Lord remember us in Thy mercy. Remember our parents, our brothers and sisters, our rulers and teachers, and all the faithful children of Thy holy and glorious Church. Refresh O Lord, our bodies minds, and spirits. Be Thou our atonement and our atoner, Thou Lord of Glory, Lord of Lords and our Kingly Messiah. Lord, answer us; come and save us and succour us. Accept Thou, O Lord, our prayer and supplication and wipe out every severe punishment and rod of wrath set against us. Make us worthy of that glorious end which cometh to all men of peace. Endow us with that Christian perfection which Thou lovest and which becometh Thy Being. We offer praise and glory to Thee, now and ever, and unto the ages of ages.

People : Amen

SEDRA*

Priest : Arise, O Lord our God, Powerful and Victorious, Glorious and Mighty succour us through Thy might and Thy uplifted arm, save us from the Evil One and his host. O Lord, because of Thy grace and mercy, Thou wast incarnate of the holy Virgin Mary, and because of Thy love for mankind didst become man. O Lord of Lords, cast us not away from Thy presence, nor from the Heavenly Throne which proclaimeth Thy Majesty, nor from the company of the four-faced beings locked beneath Thy chariot, the host of angels and archangels who adore Thy Godhead, the ranks of the Cherubim who adore and magnify Thy might, the six-winged Seraphim who cry : "Holy, Holy, Holy, Lord God of Hosts," and all the ranks and orders which minister to Thy dread Majesty as well as Thy Oneness with the Father. Show us the way of life and salvation that we may hasten into Thy Kingdom. Grant us O Lord, the grace to thank Thee for Thy grace and to supplicate Thy mercy.

O Lord Jesus Messiah have mercy upon us and succor us. O Lord Jesus Messiah cast upon us the eye of Thy mercy. O Lord Jesus Messiah save us from our enemies; protect us under the arms of Thy Cross. Lord Jesus, save us from every treachery of the Evil One. Save us from falling into sin, and raise us from the pit of destruction and swift waters of strife. Lord Jesus, deliver us from every evil thought and unholiness and blasphemy; cleanse us from every unsightly stain and spot, and remove from us all filth and uncleanness. O Lord Jesus, Messiah fill us with Thy goodness and blessing. Enrich us from Thy Heavenly Treasury, filled with blessings and mercy. O Lord Jesus Messiah, gladden us in Thy bridal chamber filled with joy. Gladden us in the company of the children of the bride-chamber and the wedding guests of Thy Kingdom. O Lord Jesus Messiah, may we be invited together with the just and the saintly in whom Thou art pleased. Count us with the lambs on Thy right hand. Lord Jesus, on the Day of Thy Majesty, illumine us with the elect and saintly, and seat us on Thy right hand at that spiritual wedding feast. We will praise and glorify Thee, Thy Father and the Holy Spirit now and unto the ages of ages. Amen.

The Priest puts incense in the thurible.

Priest : Frail and weak sinners, we shall reply :
Holy is the Holy Father +

Priest : Amen.

Priest : Holy is the Holy Son +

People : Amen.

Priest : Holy is the Holy Spirit +

People : Amen.

Reader : Wisdom crieth aloud. Let us stand aright and confess with the venerable priest.*

THE NICENE CREED

Priest : We believe in One true God...
the Father Almighty,
Maker of heaven and earth, and of all things, visible and invisible.

Priest : And in one Lord Jesus Christ
The Only-Begotten of God.
Begotten of the Father before all worlds :
Light of Light, Very God of Very God ;
Begotten, not made ;
Of One Substance with the Father :
Through Whom all things were made :
Who for us men and for our salvation came down from heaven
And was incarnate by the Holy Spirit, of the Virgin Mary,
And was made man ;
And was crucified also for us under Pontius Pilate,
And suffered, and was buried ;
And the third day He rose again according to the Scriptures ;
And ascended into heaven,
And sitteth at the right hand of the Father ;
And He shall come again with glory to judge the quick and the dead ;
And His kingdom shall have no end.

Reader : And we believe in the Holy Spirit,
The Lord, the Giver of Life,
Who proceedeth from the Father ;
Who with the Father and the Son together is worshipped and glorified ;
Who spake by the prophets and the apostles.
We believe in one holy, catholic and apostolic Church.

Reader : We acknowledge one Baptism.

*There are special prayers (Prumion and Sedra) set for the Holy Week.

* Father when the celebrant is a bishop.

People : For the remission of sins.

We look for the resurrection of the dead.

And the life of the world to come Amen.

Reader : Barekmore Stowmen Kalos...

People : Kyrie-eleison

The congregation is then seated. The offeratory is received. The Word is preached.

Those who intend to make their communion kneel for confession.

People : (repeating after the Priest) Almighty God, the Lord and Father, I confess and am heartily sorry for all the sins I have committed against Thee ; and against the Lord Messiah who by Thy grace was born of the Holy Virgin Mary, and who has granted us salvation by suffering and dying for us : and against the Lord the Holy Spirit, the Life-giver, comforter and sanctifier.

I believe in Thy promise that Thou wilt accept those who truly repent ; and confess that I have erred in everything : in thought, in word and in deed I have erred ; I have broken all Thy commandments and deserve Thy punishment.

O Lord, merciful and full of grace, even as Thou didst accept the publican, the woman who was a sinner and the malefactor on the Cross, accept Thou me and comfort me by the refreshing of Thy Word.

O Lord, grant that Thy holy Body and Thy holy Blood of which I partake be not unto me for judgment and condemnation but unto life and salvation. Amen.

The Absolution is pronounced by the priest.

THE MASS OF THE FAITHFUL

PART I : THE KISS OF PEACE

Washing his hands the priest prays in silence.

Priest : O Lord God, wash me clean of all which soileth my soul. Sanctify me with the sprinkling of Thy Life so that I may enter Thy holy and hallowing presence in cleanliness and purity, and that I may be made worthy to become one with Thy glorious sacrifice and to celebrate this holy and divine sacrament without fault, with a clean heart and in a manner pleasing unto Thee. Amen.

Bowing to the people, the priest says :

Brethren and beloved ones, pray with me that this service may be acceptable unto the Lord our God.

The Verse :— “ Karthave nin vathilil muttunnu adiangaal ”
Lord, Thy servants knock at Thy door—

While the people sing the Priest kneels at the altar and prays in silence.

Priest : (Meditation) Have mercy upon me, O Holy and glorious Trinity. Accept Thou the service of this frail and weak sinner. Forgive my sins at this time, O God. Succour and aid this frail and weak one who calleth upon Thee unceasingly. In Thy mercy O God do Thou blot out the sins of those for whom we pray. Amen.

The Priest stands upon the step of the altar.

Priest : O Thou the Lord and God of all, make us worthy to greet one another with the holy kiss of peace, united in the bond of love. We will offer praise and thanks to Thee, to Thy Son and to Thy Holy Spirit always : now and ever, and unto ages of ages.

People : Amen.

Priest : Peace be with you all.

People : And with thy spirit.

Reader : Let us greet one another in the love of our Lord God through the holy and divine kiss of peace.

The Reader receives the kiss of peace from the Priest by clasping hands, the left palm of the Priest within the fold of the Reader's hands, and the Priest's right hand over the fold.

The Reader comes out of the chancel with folded hands and gives the kiss of peace to the first person at the end of each row. The people greet one another with the kiss of peace, REPEATING THE FOLLOWING WORDS.

People : May the peace and the love of our Lord abide with us always.

After everyone has received the kiss of peace.

Reader : Brethren, let us bow our heads before the merciful Lord after the gift of the holy peace.

People : O merciful Lord, we bow our heads before Thy presence.

Priest : Merciful Lord, who alone livest in the highest heights and yet dost consider them of low estate, send Thy blessing upon those who have bowed down their heads in Thy presence, and succour them with the grace of Thy Only Son: to whom, with Thee and with Thy Holy Spirit are most justly ascribed praise, honour and dominion, now and for ever, unto ages of ages.

People : Amen.

Reader : Brethren, let us stand with reverence and purity; holiness and love, true faith in discernment and divine devotion attend to this holy Qurbana. Unto God the Father and the Lord of all, the sacrifice of grace, peace and praise is now offered in unity and peace.

The Priest removes the covering over the elements, turns to the people, makes the sign of the Cross +, blessing the people.

The First Rusma (blessing)

Priest : The love of God the Father +, the grace of the Only Son +, and the communion and fellowship of the Holy Spirit + be with you, my beloved ones, forever.

People : And with thy spirit.

PART II: THE CONSECRATION

The Priest uplifts his arms saying :

Priest : In the heights at the right hand of God the Father, where dwelleth the Mesiha, must be our thoughts, our hearts and our very being at this time.

People : They are with the Lord God.

Priest : To praise, worship and glory if the Creator of all creation...

People : Truly it is meet and right.

Priest : Let us glorify Him whom the sun and moon and all the stars, the earth and the sea, angels and archangels, Thrones, Dominions, Principalities, Authorities, Powers and the many-eyed Cherubim and the Seraphim who sing praises to Him, covering their faces and feet, singing "Holy, Holy, Holy Lord God of Hosts, heaven and earth are full of Thy glory"...

People : Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed is He that is come and cometh in the name of the Lord. Glory in the Highest.

Priest : When the Sinless One chose to suffer death for us, sinners, He took bread in His blessed hands...

People : Sanctify Thou O Lord.

Priest : Gave thanks +, blessed sanctified and broke it + +, and gave to His disciples, and said "Take, eat, this is my body given for you. Do this in remembrance of me."

People : Amen.

Priest : In the same manner He took the Cup with the wine and water...

People : Lord, sanctify Thou this—

Priest : Gave thanks +, blessed sanctified + +, and gave to His holy disciples and said "Drink ye all of this, This is my blood of the New Testament, shed for the redemption of many."

People : Amen.

Priest : Thus, whenever ye eat of this bread and drink of this wine, even unto the coming of the Lord, ye declare His death.

People : O Lord, we remember Thy Passion: we celebrate Thy resurrection; and we look forward to Thy coming again. May Thy blessing be upon us.

Priest : O Lord we offer this bread and this cup, remembering Thy Passion and Burial and Thy Resurrection on the third day and Ascension, Thy session on the right hand of God the Father and Thy coming again to judge the world righteously and reward every man according to his works.

People : Almighty God, our Father, have mercy upon us. We praise Thee and adore Thee and worship Thee. We pray Thee to be gracious to us in Thy mercy.

The Priest prays in silence for the Holy Spirit.

Priest : Our Heavenly Father, show mercy upon us. Send down Thy Holy Spirit to sanctify us and this communion: He who is one with Thee and Thy Son our Lord in sovereignty and the Eternal Substance, who spake in the Old and New Testaments and who descended as a dove on our Lord Jesus in Jordan, and as tongues of fire upon the apostles. Amen.

Priest : O Lord, answer us; O Lord answer us: O Lord answer us and be merciful to us in Thy grace.

People : Kyrie—eleison—Kyrie—eleison—Kyrie—eleison.

EPICLESIS

Priest : May the Holy Spirit sanctify this bread to be the body of our Lord Jesus Christ.

People : Amen.

Priest : May the Holy Spirit sanctify this cup to be the blood of our Lord Jesus Christ.

People : Amen.

Priest : O Lord, sanctify the body, mind and spirit of those who participate in these that they may produce the fruits of good works for the establishment of Thy Church. Give us

grace through the mercy of the Holy Spirit that we may be perfected in one body in the knowledge of new life and pursue one and in unity, in peace and earnestness in good works. Establish Thy Church which is founded on the rock of faith and against which the gates of Hell shall not prevail, and protect it from schism through heresy unto the end. Thy Church will offer praise and thanksgiving unto Thee, Thy Only Son and Holy Spirit : now and ever, and unto ages of ages.

People : Amen.

PART III: THUBADEN THE INTERCESSION

Priest : (Meditation) O Lord, we offer this prayer for Thy Church all over the world. Grant it the gifts of the Holy Spirit. O Lord, remember all the bishops who appropriately divide the Word of Truth, our fathers the Mar Thoma Metropolitan who now ruleth over us, our fathers the Mar Thoma Bishops, priests, deacons and all the officers of the Church together with this sinful self. Remember not the sins of my youth and save me in the multitude of Thy mercies. O Lord, remember Thou our brethren in bondage, sickness, suffering and pain and those tormented by evil spirits, fulfilling the desires of every creature in accordance with Thy will and blessing them all the years of their life.

People : O Lord, remember Thou in Thy grace all the bishops who tend Thy Church all over the world, our father Metropolitan (Juhanon Mar Thoma,) our fathers Bishop (Mathews Mar Athanasius, Bishop Alexander Mar Theophilus, Bishop Thomas Mar Athenesius and Bishop Philopose Mar Chrysostom,) priests deacons and all others of the hierarchy, Grant them the gifts of Thy Holy Spirit and make them diligent workers in Thy Vineyard.

People : Kyrie-eleison.

Priest : O Lord God, protect us from the opposition of wicked men, the attack and menace of evil spirits, and from the punishment hanging over us owing to our sins, and guard us in the observance of Thy Holy Commandments. Thou being the Merciful God, we offer praise and thanksgiving to Thee, Thy Only Son and the Holy Spirit : now and ever, and unto ages of ages.

People : Amen.

Priest : (Meditation) O Lord, remember Thou our parents and brothers and sisters who pray with us here, and also those who, despite their desire, are absent from us, and fulfil their good desires.

Reader : O Lord remember Thou all the faithful and true Christians and refresh them with Thy aid and succour.

People : Kyrie-eleison.

Priest : O Lord remember Thou all whom we have remembered and those whom we have failed to remember, accept Thou their sacrifices in Thy spacious heaven, grant them the joy of salvation and make them worthy of Thy aid and succour. Strengthen them with Thy strength and arm them with Thy might. Thou being the merciful God, we would offer praise and thanksgiving to Thee, Thy Only Son and the Holy Spirit, now and ever, and unto ages of ages.

People : Amen.

Priest : (Meditation) O Lord remember Thou all the godly rulers and leaders of the people and succour them with Thy spiritual armour. Conquer all their enemies that we may live in peace.

Reader : O Lord God, we pray for all those in authority, statesmen and members of legislature, especially for the President of the Republic of India, Cabinet Ministers and members of Parliament. Grant Thou them wisdom and knowledge, the spirit of concord, the will to do the right, and dependence upon Thee ; and lead them under Thy guidance.

People : Amen.

Priest : (Meditation) O Lord who art the Lord of life and death, remember Thou the prophets and apostles, the martyrs, confessors, the holy Virgin Mary and all the saints in whom Thou delightest, and make us worthy to follow them.

Reader : O Lord, we remember the holy Virgin Mary who bore Thee, who is worthy of being called blessed by all the tribes of the earth, the holy prophets, apostles, evangelists, interpreters, confessors and martyrs, and all the saints. O Lord make us worthy to follow them.

People : Kyrie-eleison.

Priest : O Lord, who art able to bring to pass the impossible, we pray unto Thee : enrol us also in the lists of the firstborn named in Heaven, through the grace and blessing of Thine Only Son and Holy Spirit, now and ever, and unto ages of ages.

People : Amen.

Priest : O Lord, we remember all apostles, especially St. Thomas the Apostle to India, all fathers of the Church who have rightly divided the Word of Truth and the three Synods of Nicaea, Constantinople and Ephesus. Make us worthy to follow their true teachings.

Reader : O Lord, we remember the three Synods of Nicea, Constantinople and Ephesus and all the holy fathers who have participated therein. Lord give us grace to follow their true teachings.

People : Kyrie-eleison.

Priest : Lord, establish in us the teachings of the enlightened teachers of the Church who have borne Thy name before the Gentiles, before kings and before the sons of Israel. Blot out all dangers from heresies and make us worthy of spotless presentation before Thy awesome throne. O Thou who art holy and who sanctifiest the saints, we would offer praise and thanks giving to Thee, Thy Only Son and the Holy Spirit, now and ever, and unto ages of ages.

People : Amen.

Priest : (Meditation) O Lord, remember Thou all those officers of the Church who have been now named in the true faith worthy of praise.

Reader : O Lord, when Thou raisest all the faithful from among the dead in the last day and dost favour them, make us also worthy of forgiveness and receive us into Thy Kingdom.

People : Kyrie-eleison...Kyrie-eleison...Kyrie-eleison.

The Second Rasma (Blessing)

Priest : (Turning to the people) My beloved, the blessing of the Lord Jesus our Lord and God be with you for ever.

People : With thy spirit.

PART IV: THE FRACTION

The Priest engages in meditation for the fraction.

Canticle :— "Aardra mathe vathilil muttunnu"—O Thou Merciful One, (our voice of supplication) knocks at Thy door—

The Reader and the People sing responsively a canticle or say the following Litany : Part I or II may be used.

Litany, Part I

Reader and People : O Merciful Lord, the voice of our supplication knocks at Thy door. Forbid not the petitions of Thy worshippers. Kyrie-eleison.

Reader : Brethren, let us beseech the Lord for the spirit of unity and concord, and for mercy and for mercy and blessing at all times.

People : Grant them O Lord in Thy mercy.

Reader : Brethren, let us beseech the Lord always for unity and concord in the churches, for peace in monasteries, for the good guidance of priests and for times of fulfillment for their congregations.

People : Grant us peace, O Lord in Thy mercy. Brethren, let us always beseech the Lord that we may, by good works and godly and pure conduct, be true Christians, pleasing unto the Lord.

People : Make us worthy, O Lord through Thy grace.

Reader : Brethren, we must beseech the Lord at all times to be saved from all hard-heartedness which is contrary to the eternal and glorious love of the Lord, and from every sin that kindles His just anger and awful judgment.

People : Our Lord, save us by Thy Cross.

Reader : O Lord, our Lord, by Thy grace, mercy and the multitude of Thy blessings, grant perfect health to the sick, comfort to the burdened, deliverance to the captive, safe homecoming to the traveller abroad, protection to the ones nearer home, concord and love to the ones in discord, reunion to the dispersed, restoration of the missing, comfort to the lamenting, happy provision for the distressed, joy to the destitute, fortitude and succour to the widow, food and contentment to the poor, full forgiveness to the sinner, splendour to the priesthood, purity to the diaconate, cessation of wars and peace to the kingdoms of the earth.

People : Our Lord, grant us freely by Thy grace.

Reader : We must offer thanksgiving to the Lord God the Father, worship His Only Son and praise His Living and Holy Spirit.

People : O Lord who blessest, we commit our lives into Thy hands and beg blessings of Thee. O Thou Good One, have compassion on us and show us Thy mercy.

Litany, Part II

In this second part of the Litany, the People repeat after the Priest.

Our Lord, bless Thou us.

Our Lord, have compassion on us and bless Thou us.

Answer us O Lord who art the fulness of every blessing.

Our Lord, hearken unto our prayers and supplications.

Our Lord, take delight in our penitence.

Our Lord, heal our sickness.

Our Lord, give health to our sick.

Our Lord, wipe away our sins.

Our Lord, remove from our midst; famine and epidemics.

Our Lord remove far away from us the rod of wrath and all severe punishment.

Our Lord, remove pride and self-glory from us.

Hear us, O Son of David.

Hearken unto us, O Son of the Virgin Mary.

O Lamb of God that takest away the sins of the world, respond to our prayers.

Praise be unto Thee, our Lord. Praise be unto Thee, our Lord. Praise be unto Thee our hope forever. Barekmore.

Priest : Meditation (when breaking the bread) Lord Jesus, on Calvary Thy side was pierced for us ; Thou art the Lamb that takest away the sins of the world. Redeem our debts and forgive us our sins and set us on Thy right hand. Amen. Silent Intercession engaged in by the worshippers.

Priest : O God the Father of our Lord Jesus Christ, who art glorified by the Cherubim, hallowed by the Seraphim, and praised by the thousands and thousands of the angelic hosts, and who accepteth the offerings and supplications of us sinners as a sweet oblation, sanctify our body, mind and spirit, that we may, with clean hearts and unashamed countenance, call upon Thee and say : Our Father who art in heaven...

Verse :— "Swarlokatil irunnarulum deva, njangalude thata"—Our Father who art in heaven—

People : Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For Thine is the Kingdom, and the power and the glory for ever Amen.

The Third Rusma (Blessing)

Priest : (Turning to the People) Grace and blessing from the Trinity, + + + holy, glorious, uncreate, Maker of all things, eternal worthy of all worship and one in Substance, be with you, my beloved forever.

People : And with thy spirit. Holy and glorious Trinity, have mercy upon us. O Lord, who dwellest in the holiest heights and hast commanded : "Be ye holy for I am holy," sanctify us through Thy Word of grace and through the descent of the Holy Spirit.

Reader : Let us hold ourselves in reverence and godly fear.

People : O Lord, bless us in Thy mercy.

The Priest, raising the Paton and Chalice.

Priest : Holy things to the Holy.

People : Holy is the One Father ; Holy is the One Son ; and Holy is the One Holy Spirit Amen. Barekmore.

Priest : Glory be to the Father and to the Son and to the Holy Spirit.

People : They are One from the beginning and for ever Amen.

The priest taking the Paton and the chalice in the hands.

Priest : The One Holy Father who created the world in His mercy is with us.

People : Amen.

Priest : The One Holy Son who redeemed it through His Passion is with us.

People : Amen.

Priest : The One Holy Spirit who fulfills and perfects all the beings that are and will be, is also with us. The Lord's name be blessed from the beginning and for ever. Amen.

A canticle is sung by the Priest and the People.

Canticle :— Deiva sutahr namayeduvan—In order that we may become the Children of God—followed by "Karthave kaninjeedaname"—O Lord show mercy—

The communicants come forward and kneel at the altar-rails.

The Priest turns to the people, bows and says :

Priest : Beloved brethren, pray for me. Like as a father pitieth his children so the Lord pitieth them that fear Him.

People : As for man, his days are as grass : as a flower of the field, so he flourisheth. Barekmore.

Priest : Glory be to the Father and to the Son and to the Holy Spirit.

People : As it was in the beginning, is now and ever shall be world without end. Amen.

Priest : O Holy Trinity, grant that we may partake of these sanctified elements, not unto damnation but unto life, and that we may bear fruits pleasing unto Thee ; and that we may observe Thy commandments and seek Thy will and Thy Kingdom. Amen.

Reader : When Thy living voice raiseth from the grave to Paradise those who died in the bond of hope depending only on Thee, remember us also. Stowmen-Kalos...Kyrie-eleison.

Priest : Glory be to the Father, and to the Son and to the Holy Spirit.

People : As it was in the beginning, is now and ever shall be. Amen

Reader : Death exercised its power at Thy command ; Thou didst slay it at Thy Resurrection. Every tongue shall praise Thee. O Lord, who gatherest the sons of Adam from all corners, succour us with Thy blessing.

People : O Son of God, who by Thy death didst transform our death into life, raise us from the dust that we may shout Thy praise. Worshipful and praise-worthy is God the Father, the Son and the Holy Spirit. Glory be to Him from the beginning unto generation after generation—Halleluia. The Priest and other clergymen receive the Elements.

Priest : (When partaking of the bread) The sacred body and blood of God the Messiah is given to me, a sinner.

Priest : (When partaking of the Cup) O Jesus the Word which is God who came down for our salvation, grant that by Thy living and Life-giving Holy Blood shed on the Cross, my debts be remitted and my sins forgiven. Amen.

The Priest, holding the paten in the right hand and the Chalice in the left hand says :

Priest : O Son of God, who didst come for our salvation and will come for our resurrection and for the eternal renewal of our race, may Thy servants obtain forgiveness of sins through Thy sacrifice.

People : Amen.

The Priest turns to the west with the elements.

Priest : O Lord God, stretch forth Thine invisible right hand, and bless Thou this congregation of Thy worshippers which receive Thy inestimable body and blood broken and shed upon Calvary for pardon of transgressions, remission of debts, and for the eternal light of Thy countenance in Thy holy presence.

People : Amen.

The Priest steps down from the Step of the altar.

Priest : The blessing of Jesus the Messiah and Saviour, abide with the bearers of these holy things, those who receive, those who laboured, those who have partaken and those who will be partaking of the same. The tender mercies of God be upon them and upon us for ever in both worlds.

People : Amen. O Lord, have mercy upon us ; have mercy upon us. Answer our prayer and have mercy upon us. O Lord, praise be unto Thee. Praise be unto Thee, our eternal stronghold, Halleluia.

The Priest administers the elements to those who are prepared for the Communion. The Declaration while administering the element : (Hymns or versicles are sung by the congregation).

Hymns :— “ Ponnesu narar thirubali maranam ninappan ” —(The institution that) the Dear Lord gave for commemorating His supreme offering (is wonderful)—“ Mannae bhujikka jeeva appamam mannae nam bhujikka ”—Let us partake of the Heavenly Manna—

“ Manassode shapa marathil thoongia manuvele deiva jatha ”—Son of God, who willingly hung Himself on the accursed tree—

Priest : The body of our Lord, sacrificed on Calvary for the forgiveness of sins, the remission of debts and for life eternal, is given to you* (Take eat this in remembrance of Christ and feed on Him in thy heart by faith, with thanksgiving.)

Communicant : Amen.

Priest : The blood of our Lord, shed on Calvary for the forgiveness of sins, remission of debts and for life eternal, is given to you* (Drink this in remembrance of Christ and feed on Him in thy heart by faith, with thanksgiving).

Communicant : Amen.

The Priest turns to the west, with the elements in his hands while the communicants kneel at the altar rails.

Priest : Our Lord and our God, praise be unto Thee for ever and ever. O Lord Jesus, grant that Thy sacred body which we have eaten and thy sacred blood which we have drunk may be unto us Life and Salvation. O God bless Thou us.

People : The whole world shall fall down and worship Thee : every tongue shall praise Thy name. Thou who art the Resurrection of the dead and their hope, we praise Thee for Thy grace unto us.

PART V: THANKSGIVING

The Priest comes back to the altar, facing east.

Priest : O Lord, we thank Thee for the multitude of Thy mercies which have enabled us to be worthy to partake of Thy

* These additional words also may be used.

heavenly table. May we who have received Thy body and blood escape condemnation and be worthy of the communion of Thy Holy Spirit, and a share in the inheritance with the saints from the beginning. We would praise Thee, Thy Son and the Holy Spirit, now and ever, and unto ages of ages. Amen.

People: Amen.

Priest: Peace be with you all.

People: And with thy spirit. O Lord our God, we bow our heads in Thy presence after partaking of Thy body and blood.

Priest: O God, Great and Wonderful, who came down from Heaven for the salvation of mankind, grant that we may worship Thee ceaselessly, Thy Father and The Holy Spirit, now and ever, and unto ages ages.

People: Amen, Barekmôre.

The Priest sings one or more canticles.

People: O Lord, bless Thou Thy servant who hath served in Thy presence. Accept our prayers and supplications and forgive the shortcomings of Thy congregation. O Lord, make us worthy of Thy blessing and send us forth with Thy peace.

The Fourth Rusmâ (Blessing)

Priest: (Turning to the people) Beloved brethren, at this time, I commit you to the blessing and grace of the Holy and glorious Trinity, along with the mercies that you have received from the redeeming sacrifice of the Lord. Depart ye in peace.

People: Amen.

Priest: Ye who have been saved by the victorious Cross of our Lord, and sealed by the seal of Holy Baptism, this Trinity + + + will remit your debts, forgive your shortcomings and comfort your spirits.

People: Amen.

Priest: Go ye in peace and with rejoicing; and pray that I, frail and weak sinner that I am, may receive mercy and succour through your prayers.

People: May the Lord accept your ministry and aid us through your prayer.

Before dispersing, the People engage in silent prayer or use one of the set prayers of thanksgiving.

Behind the curtain, the Priest also is engaged in prayer including the recitation of Psalm 23 as he consumes the remainder of the elements.

GLOSSARY

Mar fem: Marth (my lord, my lady) A Syriac title applied to (i) Saints (ii) Bishops.

Qurbana: Literally, offering.

Prumion: Introduction to a Sedra i.e; a poem or preface.

Sedra: "Order" A set Form of prayer, meditation and Praise.